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ABSTRACT

The second kit of the Religion in Elementary Social Studies (RESS) project is to be used only after examining and understanding the first kit described in SO 008 696. The second kit is concerned with the organization of instruction concerning religion and teacher performance. Insights from learning theorists are offered which can contribute to effective instruction in using the materials. The kit includes the general objectives of the RESS materials, the scope and sequence of content, a sample organization of a complete unit, and a sample lesson showing what religion might look like in classrooms for young children. The general objectives of the kit help teachers to (1) identify personal conceptions of effective and ineffective teacher behavior; (2) identify varieties of teaching methods and media available for teaching religion; (3) describe the structure and content of the RESS materials; and (4) reflect on the assumptions made in instructional decisions, including the decision to use or not to use the RESS materials, and how these materials are used with students. Each portion of the kit contains sets of questions for teacher self-evaluation. The second part of the document is an evaluation report of the materials. (Author/JR)

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TEACHING ABOUT RELIGION:

STRUCTURING THE EDUCATIONAL ENCOUNTER

Religion in Elementary Social Studies
Teacher Self-Instructional Kit II

Prepared By

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with
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U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
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SO 008 704

RELIGION IN ELEMENTARY SOCIAL STUDIES
Religion-Social Studies Curriculum Project
The Florida State University
Tallahassee, Florida

1973

This curriculum development effort is conducted under the provisions of a grant from The National Endowment for the Humanities, Washington, D.C., and The W. Clement and Jessie V. Stone Foundation, Chicago, Illinois. While these funding agencies have demonstrated an interest in the Project, the position taken in this Kit does not necessarily represent their views, but the positions of the Project Staff and Director:

Robert A. Spivey
Department of Religion
The Florida State University, Tallahassee

Project Title: CURRICULUM DEVELOPMENT AND ELEMENTARY SOCIAL STUDIES

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A FOREWORD

"One's education is not complete without a study of comparative religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literacy and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment. But the exercises here do not fall into those categories. They are religious exercises required by the States in violation of the command of the First Amendment that the Government maintain strict neutrality, neither aiding nor opposing religion."

- Justice Clark, 1963 Schempp Decision

The teacher is an immediately personal symbol of the educational process, a figure with whom students can identify and compare themselves. Who is not able to recall the impact of some particular teacher -- an enthusiast, a devotee of a point of view, a disciplinarian whose ardor came for love of a subject, a playful but serious mind? There are many images, and they are precious.

- Jerome S. Bruner, The Process of Education

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INTRODUCTION

RESS Teacher Self-Instructional KIT I involved a careful consideration of 1) Supreme Court decisions and the legal limitations upon religion in public education, 2) definitions of "religion" and "objectivity" in relation to teaching about religion, and 3) the reasons for teaching about religion in elementary school social studies programs. KIT II assumes that 1) readers have studied KIT I and that we have reached some agreement on what religion is and 2) on what might be studied by students in elementary schools, and 3) why religion ought to be studied.

KIT II is a how book. It is concerned with the organization of instruction concerning religion and teacher performance. Insights are offered from learning theorists which helped to guide the design of the RESS materials and which should contribute to effective instruction using those materials. The KIT includes the general objectives of the RESS materials, the scope and sequence of content, a sample organization of a complete unit, and a sample lesson showing what religion "looks like" for classrooms with young students. Each portion of the KIT contains sets of questions for teachers' self-evaluation.

GENERAL OBJECTIVES FOR KIT II

After studying this KIT, each participant will be able to

1. Identify personal conceptions of effective and ineffective teacher behavior and to relate those conceptions to teaching about religion in social studies classrooms.

2. Identify varieties of teaching methods and media available for teaching about religion in social studies, and to state how the selection of methods and of media is governed by the objectives for a lesson.

3. State several factors in recent learning theories which give direct insight into how instruction should be structured to facilitate classroom learning, and to see the consistency between these insights and the organization of instructional encounters in the RESS materials.

4. Describe how the structure and content of the RESS materials provided not only conform to Supreme Court decisions, but also conform to some recent developments in learning theory.

5. Explain why any instructional decision reflects assumptions (implicitly or explicitly) which the teacher holds about a) the way children learn; b) what knowledge is worth knowing; c) the inquiry skills most necessary; d) the way society is, will be, and ought to be.

6. Reflect upon the assumptions made in the participant's own instructional decisions, including the decision to use (or not to use) the RESS materials, and including decisions about how those materials are used with children.

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A. TEACHER CHARACTERISTICS FOR SOCIAL EDUCATION

> The teacher is an immediately personal symbol of the educational process, a figure with whom students can identify and compare themselves. Who is not able to recall the impact of some particular teacher--an enthusiast, a devotee of a point of view, a disciplinarian whose ardor came from love of a subject, a playful but serious mind? There are many images, and they are precious.*

Jerome Bruner, famous for his writings on learning theory, reminds us of our own images of teachers and our own conceptions of desirable teacher characteristics. There are many images of the teacher and his craft. Some persons see the great teacher as an interesting lecturer; others see her as a person who raises probing questions. Still others imagine a person with "all the right answers," while others stress the person who guides open student inquiry and never cues an answer. There are many images and, while they may be precious, it is necessary to begin to discriminate so that the characteristics most conducive to the social education of students may be identified and fostered in the classroom.

1. Studying the characteristics of effective and ineffective teaching, David G. Ryans developed a "critical incidents" survey form to collect information. The form consisted of six sets of questions. Informants were asked to a) describe teacher behavior actually observed in a specific situation, b) provide an accurate description of specific acts, c) be an objective, unbiased reporter, and d) relate a behavior believed by the reporter to be either clearly effective or clearly ineffective.

The six questions used by Ryans are reprinted below. Read them and explore your own experiences concerning effective and ineffective teaching characteristics.**

*Jerome S. Bruner, The Process of Education (Cambridge: Harvard University Press, 1960), pp. 90-91.

**David G. Ryans, Characteristics of Teachers (Washington, D.C.: American Council on Education, 1960), pp. 80-81.

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2. The participants in Ryan' study set forth the following effective and ineffective teacher behaviors. As you look over the two lists, think about your answers to the six questions above. Do you concur? Or would you take exception?

EFFECTIVE BEHAVIORS

INEFFECTIVE BEHAVIORS

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3. While Ryans explored general teacher characteristics, the following questionnaire was prepared by Byron G. Massialas and associates to cause reflection upon instructional styles. This questionnaire assumes certain desirable and undesirable characteristics. Go through the questionnaire and make your own responses to each item. Then reread the questionnaire to dig out the implicit conception of desirable and undesirable teacher behaviors. Do these conform to the findings of Ryans' study?

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Am I An Inquiry Teacher?*

	Regularly	Frequently	Sometimes	Seldom

*Adapted from Byron G. Massialas, Mary Sugrue, and Jo A. Sweeney, "Inquiry-Teaching Technique," Today's Education, NEA Journal, May, 1969.

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Regularly Frequently Sometimes Seldom

Self-Evaluation

1. Given the Ryans study and the Massialas questionnaire, do the conceptions of effective and ineffective teacher characteristics seem appropriate?

2. How would you place yourself in relationship to the characteristics stressed in the Ryans study and the Massialas questionnaire?

3. Do you think that you need to change the way you perform in class? If so, how?

4. Most important, how are these studies relevant to what a teacher should do in teaching about religion in elementary school social studies?

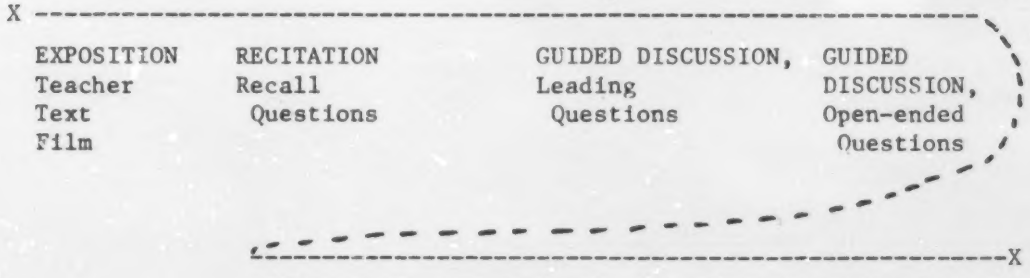
B. TEACHING METHODS CONTINUUM

Social studies teachers surveying the objectives for an instructional sequence are faced with the problem of selecting the most appropriate teaching methods. The problem is further complicated because instruction most often seeks the achievement of multiple objectives. For example, in a unit about the family, the teacher wants students to grasp certain facts, but also wants them to master and use new concepts in concert with several transferred from previous instructional encounters. Furthermore, the teacher wants students to demonstrate continued progress on longer range course objectives involving creativity and social participation skills. In a unit about new lifestyles the teacher may want students to be able to recall arguments employed by proponents and detractors, but also to hone analytical skills and to clarify their personal values concerning freedom in America.

While there are many styles of teaching--each teacher developing his own style--it is helpful to classify these styles into seven general types of teaching methods (defined by the teacher's role and degree of participation). The options open to a teacher selecting a method appropriate to a set of objectives are actually more limited than is usually imagined.

The following continuum lays out the alternative teaching methods available to instructors, beginning with total teacher domination and moving to no teacher cues; that is, from exposition where the teacher alone

performs and the students attend, to real world participation where the students perform and the teacher may attend or participate as colleague. The alternative teaching methods along this continuum are defined below.



EXPOSITION: Exposition is defined as "a setting forth of facts, ideas, etc." by a teacher, guest speaker, textbook, film, or other media. This method is usually associated with traditional "knowledge-oriented" learning with the goal of memorization and recall of information, moreover it is still appropriate in many classroom instructional sequences. For example, giving directions or setting forth a procedure which the students will apply are appropriate as are lessons whereby the student is expected to apply the knowledge taught (i.e., a conceptual model to explain a new situation, a set of concepts to classify data, a set of criteria to perform an evaluation, etc.). The complaint over expository methods concerns the exclusive use of exposition and recitation, not their usefulness in specific instructional encounters.

RECITATION: In traditional "knowledge-oriented" learning recitation was the companion of exposition. After hearing a lecture, seeing a film, or studying a text, the students received questions requesting the recall of information in those presentations. "What are the three branches of our national government?" "What was Brutus' motive when he stabbed Caesar, according to our book?" "Who is buried in Grant's tomb?" "According to the film, how did we get involved in Vietnam?" Responding to such questions is an exercise in memory, conjuring up what the teacher thought important from yesterday's lecture or last night's chapter. Of course, the complaint is (once again) with the exclusive or dominant use of exposition-recitation methods. Quite obviously, recall and comprehension questions are appropriate queries when beginning the analysis of any phenomena under study. But these are entry points for instructional sequences, not final learning outcomes.

GUIDED DISCUSSION, LEADING QUESTIONS: Guided discussion involves teacher questions which go beyond recall and comprehension to more demanding intellectual operations. Students may be asked to analyze data, draw inferences, apply a conceptual model to build an explanation, and, given criteria, evaluate a behavior. The point of such leading questions is that the teacher so arranges the data, which the students are using in their inquiry, tha the teacher has specific answers in mind as outcomes for that inquiry. The teacher is posing questions which not only guide student inquiry, but teach crucial inquiry skills, by which students may eventually become autonomous inquirers.

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GUIDED DISCUSSION, OPEN-ENDED QUESTIONS: Guided discussion with probing, open-ended questions are used in instructional sequences involving matters of value and personal commitment, matters of meaning and interpretation, and matters wherein alternative explanations and approaches are possible. The teacher does not have the correct concept, inference, or generalization in mind, but wants to elicit student conclusions and probe the backing for these conclusions, both factual and valuative, in order to promote student awareness, understanding, and inquiry ability. This method is especially appropriate for instruction dealing with social issues, values and ethical matters, and humanistic inquiries involving motives, feelings, and existential meanings.

ROLE-PLAYING, SIMULATION: In both role-playing and simulation, the teacher is responsible for arranging the situation and for leading an analysis of the results, but plays a very limited role--that of observer--during the course of the instructional activity. Role-playing involving personal and ethical conflict is a superb method for confronting value clarification and teaching for empathy objectives--which involve feelings, motives, and awareness of others and of self. Simulation activities involve personal or group decision-making based upon some conceptual model of the real world behavior being simulated. One of the important outcomes of simulation is the learning of the underlying model and the relationships (concepts, principles, and generalizations).

DISCOVERY: In a discovery exercise the teacher presents the initial stimulus (i.e., an artifact, a problem in data, a perplexing visual display) and withdraws from the discussion. This permits students to pose questions, suggest hypotheses, challenge them, and arrive at conclusions. The discovery exercise is a superb means for teachers to assess student entry abilities and knowledge when beginning a new instructional sequence, and it is an excellent opportunity to assess student competencies in inquiry and social participation skills at critical junctures in an instructional sequence. However, the discovery exercise is not an efficient method for the initial teaching of systematic inquiry processes, or specific inquiry operations.

REAL WORLD PARTICIPATION: The ultimate test of social education is the willingness and ability to have new experiences in the community, to make meaning of the new experiences, and to participate in the life of that community. Thus, in the social education of a child many real world experiences should be included. Visits to museums, talks with community leaders, attending celebrations and services, and experiences with social institutions are important. But in addition, students need to make their own decisions about what should be done about community problems and to make sense of perplexing community issues. They might well begin with their own classroom community and reach outward, participating in the broader community outside the classroom window.

Self-Evaluation

1. Given the methods continuum, think of two examples of each method listed.

2. Recall the most successful methods which you have used in the past. Where do they fall on the continuum?

3. If we want students to learn inquiry skills, which method(s) are most appropriate? Why?

4. If we want students to reflect upon their values and feelings, which method(s) are most appropriate? Why?

5. If you had to place the major portion of your teaching on the continuum, where would you fall? Heavy toward real world? Heavy toward exposition? Can you account for this position on the continuum, given what you think education is all about?

C. MEDIA SELECTION

Just as there are a limited number of methods available to instructors, so there are also limited types of media. Most social studies instruction has relied heavily upon verbal-symbolic presentations to students (i.e., talks, textbooks, readings, lectures, expository films). However, in the new social studies there is an attempt to diversify the media.

The use of a variety of media first permits the students to inquire with, and learn from, materials from the real world outside the classroom. It approximates the media they must learn from as adults. Second, the variation of media is a key element in motivation, both initial and persistent, for it makes learning more vivid especially in courses normally dominated by verbal-symbolic media. Students who have difficulty with verbal-symbolic media (i.e., conceptual and reading difficulty) can learn with iconic and enactive media without the frustrations associated with their disabilities. Also, while psychologists postulate that students develop in their ability to manipulate media from enactive to verbal-symbolic, human beings also seek competence and find satisfaction in making-meaning and in handling a variety of media presenting "reality." Finally, the variation of media in an instructional sequence permits teachers to work for a greater variety of instructional objectives in ways both appropriate to the objectives, and also motivating to the students. The table lays out the three modes of representing reality (enactive, iconic, and verbal-symbolic) and some

*From Jerome S. Bruner, "The Perfectibility of Intellect," in Knowing Among Men: A Study in Behavior (New York: Simon and Schuster, 1966). For additional discussion of the three media types, see pages 12, 46-47.

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MEDIA SELECTION MODEL*

Mode of Representing Reality		Media Available	
Verbal-Symbolic This mode requires high-order cognition and a knowledge of symbolized information. Through information processing, retrieving, inferring, analyzing, and synthesizing learning can take place. Dispositions and values attached to the symbols shape perception. Learning is dependent on, and a product of, cognitive ability and selection perception.	Structured, Limited Information - Experience	Verbal Learning Through Imposed Conceptions (Symbols)	Readings: Description, Explanation, Stories Teacher Lecture-Exposition Film (expository), Video-tapes Poetry and Literary Art Forms Conceptual Models and Theories Song, Music, Cassette Tapes, Records
Iconic This mode requires the ability to infer by association the nature of some phenomena in terms of objects and realia. Through observation, categorization, association, and extrapolation learning can take place. Dispositions and values determine the level of interest or concern the learner may have.		Vicarious Learning Social Learning Through Inference	Artifacts, Objects, Displays Fantasy, Ritual, Celebration, Festival Film (non-expository) Still Pictures, Paintings, Collage, Symbols Slide Sets, Filmstrips, Transparencies Photo Booklets, Collages, Maps, Montages
Enactive This mode requires inquiry behavior that through a positive reward system can lead to habitual behavior. Through the medium of actual, at times physical, manipulation of information sources the senses are employed to learn. Repetitive experience will strengthen interest and a propensity to inquire.	Unstructured, Rich Information - Experience	Direct Social Stimuli-Experiencing	Direct Experience "Real World Encounter"--Direct Participation, Fieldtrips Sensitivity Modules Role Playing Drama, Singing, Play, Dance, Vignettes Data Cards, Picture Cards Dramatized and Contrived Experience Puppets, Models, Toys, Games, Artifacts.

*Adapted from two models developed by Professor Charles H. Adair, The Florida State University, Tallahassee

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specific media especially appropriate for each category.

The sample lessons in the next section show how teachers and students might learn about religion within the objectives and approaches of the new social studies. These lessons and the accompanying film show how teachers may vary their methods and employ diverse media in all three levels of representing reality, allowing students to inquire and to reflect on religious phenomena.

Teacher Self-Evaluation

1. State an instructional objective which requires enactive media. State one which requires iconic media. One which requires verbal-symbolic.

2. Given the three objectives stated above, cite concrete examples of some media for each objective (i.e., Objective #1, dance, roleplaying).

3. Traditional social studies teaching in high schools relied heavily on verbal-symbolic media; why have elementary school teachers always known to mix their media in units? Why is it important to use all three types of "representations of reality?" To mix the media frequently?

D. WHERE WE'RE GOING: SOME MAJOR OBJECTIVES FOR RELIGION STUDY

Teacher behaviors, methods, and media are all focused to facilitate student learning. Specifically, the learning situation is directed toward certain objectives which have been specified in advance by the teacher, or by the students and teacher, or by the teachers, students, and curriculum developers.

1. The Religion in Elementary Social Studies Project provides objectives for each unit and each lesson, based upon the general goals set forth for religion study in public schools. Certainly teachers and students will modify and adapt objectives--just as they modify the lessons--to their situation and concerns. However, the general goals for religion study are clear and ought to be kept firmly in mind as one sets forth on a teaching venture dealing with religion.

--What would you say those general goals for religion study in elementary school social studies should be?

--What does your conception of those general goals reveal to you about:

(1) Your assumptions about religion(s)?

(2) Your assumptions about learning in elementary schools?

For further reflection upon the goals of religion study, listen to the first part of Cassette #2, Side A, which accompanies this KIT. Robert A. Spivey, Project Director and Professor, Department of Religion, Florida State University, is discussing these goals with Rod Allen, Sue Austin, and Betty Phifer.

2. With your thoughts about the main goals of teaching about religion in elementary schools, it is useful to read brief comments by two scholars of religion studies. How does your conception of the goals for religion study compare with the following views.

Michael Novak*

*Michael Novak, Ascent of the Mountain, Flight of the Dove (New York: Harper & Row, Publishers, 1972), pp. 113-114.

Robert A. Spivey*

A religion-study curriculum that is faithful to students would begin young, at the very early ages where students can develop a self-concept and empathy for others. They will then begin to feel confident and nurtured in their own religious, economic, political, and social positions so that they can in turn be critical of them. We need to begin young so that each child can develop sensitivity to the self and a sensibility about others. Unless the learning process is begun at the earlier stages, always recognizing the need for a careful developmental sequence, then the later attempt to introduce criticism fails because at this stage people are too frightened and cut off to move beyond simple facts and to engage in debate about controversial issues.

What I am advocating is an approach for students that is neither too hot nor too cold, neither indoctrination nor cold sterile analysis. It is an approach which is both historical-critical and consciousness-raising. Only as the consciousness is raised and one is nurtured in one's own position does one then possess the stability and the confidence to move to historical-critical analysis.

*Quoted from an unpublished address delivered at The Public Education-Religion Studies Center, Wright State University, Dayton, Ohio, June 18, 1973.

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3. At last, here are our general goals, written for the Religion in Elementary Social Studies Curriculum Project. Read them over and pose the following questions.

a. Are the objectives clear? Do you want to argue with them?

b. What would you add or delete? Why?

c. Are these goals consistent with what has been said about religion for elementary school students?

GENERAL OBJECTIVES

The purpose of the RESS Project in its six levels is to develop the following main ideas, main concepts, sensitivities, and reflective inquiry skills:

Main Ideas

1. The religious dimension has to do with worldview and lifestyle.

2. Worldview is a sense of reality from which a person and/or a community makes sense of life; this sense of reality is a belief about what is, and a commitment as to what ought to be.

3. Lifestyle is the way in which a person or a community moves, acts, and lives lifestyle reflects worldview.

4. The religious dimension is manifested in both religious and nonreligious traditions.

5. Religious traditions develop out of the interaction of the adherents with the sacred in time and space.

6. A religious tradition is a pattern of thinking, feeling, valuing, and acting preserved by a community and manifested in symbols, events, persons, documents, artifacts, rites, customs, beliefs, and ideas.

7. Religious communication is symbolic; it points beyond itself.

8. The religious dimension is universally manifest in human societies.

9. The religious dimension is both a personal and a community experience.

10. The religious dimension and culture are mutually interdependent.

11. Religious experiences and expressions change over time.

12. The study of the religious dimension and of religious traditions is an integral part of the study of humankind.

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Main Concepts

The following concepts are drawn from the Main Ideas:

Religious Concepts

Sacred Time	Myth	Religious Traditions
Sacred Space	Ritual	Religious Community
Sacred Literature	Ceremony	Religious Institutions
Sacred Objects	Celebration	Religious Adherents
Sacred Symbols	Religious Leaders	Worldview and Lifestyle
		Story and Way

Social Process Concepts

Diversity
Interaction
Change
Acculturation

Sensitivities

Developing self-concept

1. feeling free to make appropriate references to and statements about her own feelings, values, worldview lifestyle, and religious and/or secular traditions

2. living openly by the commitments which his worldview and lifestyle entail

Developing empathy for others

3. appreciating the diversity of worldviews and lifestyles in human societies

4. supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

5. considering the values of particular traditions which are involved in decisions people make

Skills

Introducing Encounters

1. relating one's knowledge and personal experience to the learning situation

2. participating in a real experience through
   - sense experience
   - simulation
   - field trips

3. considering a problem which needs:
   - an explanation
   - a solution
   - a personal or societal response

Developing Encounters

4. developing and testing concepts, generalizations, and interpretations by
   - stating and checking hypotheses
   - acquiring information through
     - listening
     - viewing
     - interpreting graphic materials
     - reading
   - locating information
   - organizing information
   - comparing and contrasting
   - analyzing information
   - making associations

5. attaining concepts

6. attaining personal meaning of events and behaviors

7. applying generalizations and interpretations to make judgments

8. becoming sensitized through
   - exploring feelings and values
   - expressing feelings and values
   - empathizing
   - exploring implications and consequences

9. working with others effectively
   - social participation skills
   - creativity and expressive communications skills

4. SUMMARY OF THE RESS MATERIALS

RESS is centered on the emotional and intellectual development of the child in our multi-religious and multi-ethnic society. It consists of three modules on each of the six grade levels. A module centers on the development of a main idea. Each module consists of four to six sequential learning encounters which develop concepts and organizing ideas related to the main idea. An encounter usually provides activities for one or two days of classroom instruction. In this way, a module may be completed in one to two weeks.

Each grade level set of three modules contains:

*a teacher's guide with general and behavioral objectives, teaching strategies and resources, and background information

*packets of multi-media learning materials which include: slide series, audio cassettes, student reading books, student activity books, sort cards, picture sequence cards, data analysis and retrieval charts

While the encounters within each module are sequential, the modules themselves may be used interchangeably. In this way, the teacher can use each module when it best correlates with the regular social studies program.

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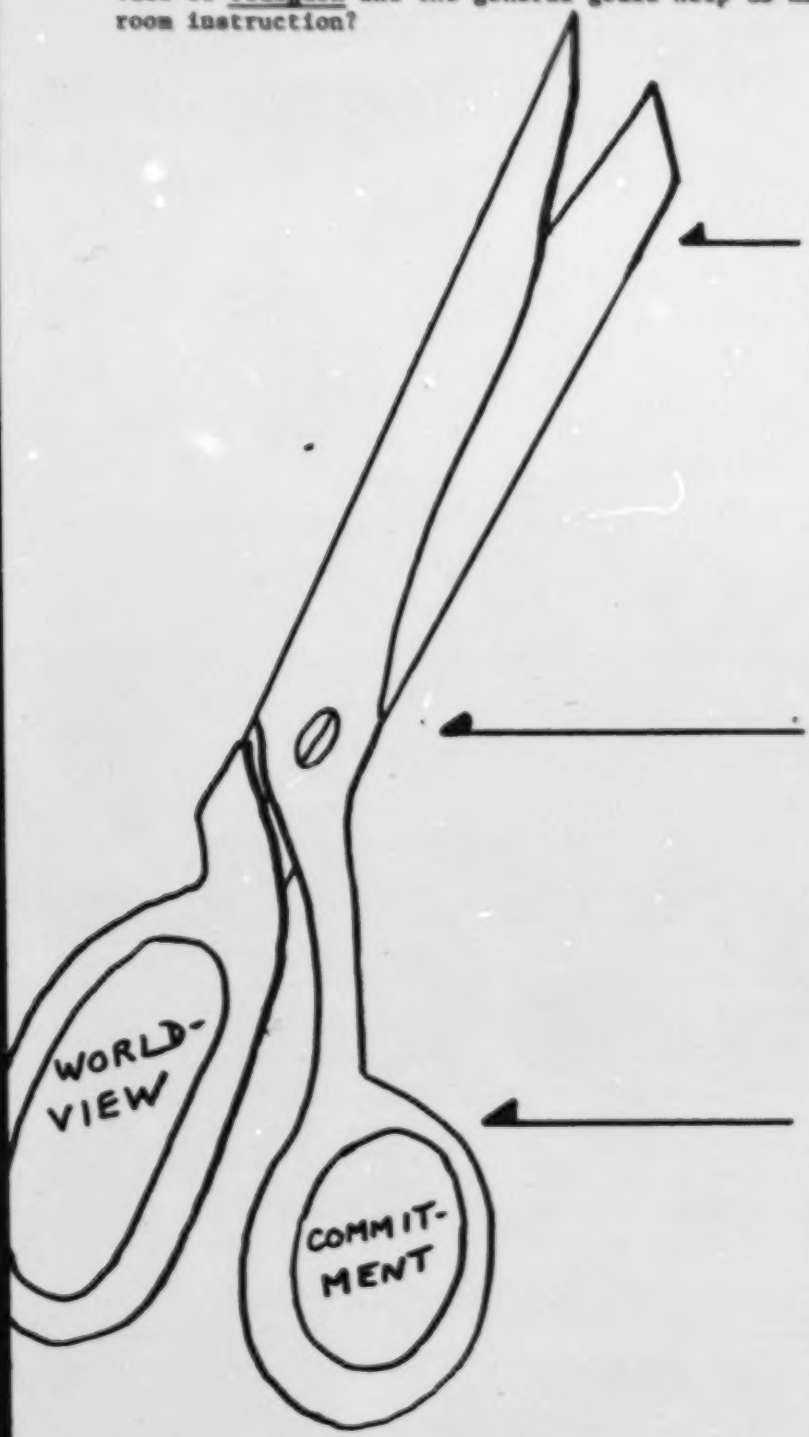
Teacher Self-Evaluation

Examine the following chart of religious phenomena. Are the elements in this chart consistent with what we have been calling religion? Do our general goals for religion study contain these elements? How did this view of religion and the general goals help us make decisions for classroom instruction?



OVERT BEHAVIOR and REALIA--the "stuff" of religion. Acts and deeds, buildings, relics, rites, symbols, and objects which we identify as "religious," distinct from the secular.

LIFESTYLE ORIENTATIONS--the way people are and want to be in the world. The way they tell and live their stories as individuals and as communities.

WORLD-VIEW and COMMITMENT--The "handles" people have on life. World-view is the meaning people have made of life and beliefs about what is (sense of reality; what they hold as sacred, permanent, enduring). Commitment is the supreme values which people hold--the values for which they live their lives, and which express what they should do in life. World-view and Commitment are expressed in one's story.

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E. PUTTING IT ALL TOGETHER IN RESS: A SAMPLE ENCOUNTER

The basic structure of the Religion in Elementary Social Studies Curriculum materials involves a total of six sets of materials (Levels) which sequentially develop the main ideas, concepts, sensitivities, and skills set forth in the Project objectives. The instructional materials for each of the six Levels is subdivided into Modules. Each Module contains a number of instructional Encounters.

The following list contains the major topic for each Level and the thrust of the Modules:

Level I -- Cross-Cultural Family Studies

Module 1: Story and Way
Module 2: Sacred Space
Module 3: Sacred Time

Level II -- Cross-Cultural Community Studies

Module 1: The Temple Mound Builders
Module 2: Java
Module 3: Our Community

Level III -- Studies of Societal Change in Urban Settings

Modules to explore religious values and practices within changing urban societies

Level IV -- Environmental Studies

Modules to investigate secular and religious frameworks for exploring humankind's relationship to nature

Level V -- Studies of the United States and the American Experience

Modules to study the religious dimension, or religion in its varied secular and non-secular manifestations, in the United States

Level VI -- Studies of the United States as Part of a World Community

Modules to set forth the systems of values and beliefs of the United States and other societies and to investigate the interaction of these societies in areas of mutual concern

The next two sections present materials from the Teachers' Guide and student booklets for Level I. As you read, imagine what this looks like in the classroom and reflect upon these questions:

1. Do you think that the curriculum developers have stayed within the spirit of the Supreme Court's decision? Why?

2. Do you think that the materials and procedures flow logically from the general goals stated in Section D of this KIT? Are the activities consistent with the stated goals? Given the materials and activities, can students achieve the objectives?

3. Would you like to teach these lessons with your own class? Why?

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1. THE BASIC STRUCTURE OF LEVEL I

The following material is reprinted from the Teachers' Guide to Level I. There is an outline of the unit and a set of charts showing how the procedures relate to the general goals for religion study. In addition, you will read the introduction to each of the three Modules. Notice how the introductions spell out the major concept in each Module, and focus the direction for the teachers' efforts.

a) ORGANIZATION OF CONTENT AND LEARNING EXPERIENCES IN LEVEL ONE

At this first level, the child explores three interrelated learning MODULES, each MODULE focusing on a particular area of inquiry about religious meaning and commitment. The ENCOUNTERS within a particular MODULE provide a series of sequential contacts between the child and the religious dimension of human societies. The potential of each ENCOUNTER depends upon the child's predispositions and prior learning. It is expected that the specific learning outcomes will differ for each child in relation to his individual perceptions.

MODULE ON STORY AND WAY

Encounter 1: Story
Encounter 2: Wonder
Encounter 3: Way
Encounter 4: Joy
Encounter 5: Tradition

MODULE ON SACRED SPACE

Encounter 1: Personal Space*
Encounter 2: Homes
Encounter 3: Making a Home
Encounter 4: Diversity of Homes
Encounter 5: Moving

MODULE ON SACRED TIME

Encounter 1: Birthday
Encounter 2: Perahera
Encounter 3: Passover
Encounter 4: Tradition
Encounter 5: Diversity of Traditions

*The lesson plan and student material for this module are reprinted in part 2, which follows on page 29+.

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CONCEPTS AND ORGANIZING IDEAS FOR RESS LEVEL ONE

MODULE ON STORY AND WAY	MODULE ON SACRED SPACE	MODULE ON SACRED TIME
ENCOUNTER 1: Story story Every person has his own story.	ENCOUNTER 1: Personal Space space, personalization A person in his own special way can make a space his own.	ENCOUNTER 1: Birthday story, celebration Every celebration has a story.
ENCOUNTER 2: Wonder story, wonder People everywhere wonder at things around them. The things you wonder at are part of your story.	ENCOUNTER 2: Homes space, homes A home is a place for a family's special way.	ENCOUNTER 2: Perahera story, celebration Every celebration has a story, as seen in other lands.
ENCOUNTER 3: Way way Every person has his own way. Every person's way is a part of the way of her family and of other groups of which she is a part.	ENCOUNTER 3: Making a Home space, homes, construction meaningful space A family in its own way can make a living space its home.	ENCOUNTER 3: Passover story, celebration Every celebration has a story, as seen in our land.
ENCOUNTER 4: Joy joy People everywhere find joy in living. The joy you find in living is part of your way.	ENCOUNTER 4: Diversity space, homes, diversity A variety of homes are places for each family's special way.	ENCOUNTER 4: Tradition story, celebration tradition People who share the same celebration are said to belong to the same tradition.
ENCOUNTER 5: Tradition story, way, tradition People who share the same story and way are said to belong to the same tradition.	ENCOUNTER 5: Moving space, homes, moving, remembering Families can make new homes when they move. A person can remember his old home.	ENCOUNTER 5: Diversity of Traditions story, celebration A variety of people share different celebrations and belong to different traditions.

CORRELATION OF MAIN IDEAS WITH LEVEL ONE

MAIN IDEAS FOR RESS CURRICULUM	MODULE ON STORY AND WAY	MODULE ON SACRED SPACE	MODULE ON SACRED TIME
1. The religious dimension has to do with world view and life style.	*	*	*
2. World view is a sense of reality from which a person and/or a community makes sense of life.	*	*	*
3. Life style is the way in which a person of a community moves, acts, and lives; life style reflects world view.	*	*	*
4. The religious dimension is manifested in both religious and nonreligious traditions.			
5. Religious traditions develop out of the interaction of the adherents with the sacred in time and space.	*	*	*
6. A religious tradition is a pattern of thinking, feeling, valuing, and acting preserved by a community and manifested in events, persons, documents, artifacts, rites, customs, beliefs, and ideas.	*		*
7. Religious communication is symbolic; it points beyond itself.			
8. The religious dimension is universally manifest in human societies.			
9. The religious dimension is both a personal and a community experience.	*	*	*
10. The religious dimension and culture are mutually interdependent.			
11. Religious experiences and expression change over time.			
12. The study of the religious dimension and of religious traditions is an integral part of the study of humankind.			

*Key development
No mark indicates supportive development.

00029

b) INTRODUCTION: CONCEPTUAL FRAMEWORK FOR MODULE ON SACRED SPACE

p. 67
Raines, Robert A. Lord, Could You Make It A Little Better? Waco, Texas: Word Books, Publisher, 1972.

(p. 20, 24, 25)#

*All quotations are from Mircea Eliade. The Sacred and the Profane. New York: Harcourt, Brace, and World, Inc., 1959.

The child first asks, "Who am I?" and then he inquires "Where am I?" The need to make space meaningful, to attach emotional and cultural significance to it is as central to the child's developing self-concept as his need to answer such questions as "In what place?", "Which way?", and "How far?" are to his cognitive development. The study of sacred space adds a new dimension to the purely geographic study of space in terms of location, direction, and distance. In the RESS Module on Sacred Space, the child begins to define space in his environment in terms of how he interacts with it in the living out of his story and way.

In Encounter 1: Personal Space, the module begins by exploring the child's own unique experience of personal space. For the child in the ghetto, a personal space might be a corner of a room or a niche behind a loose brick in a wall. For the child in a rural setting, it might be a favorite climbing tree or a moss-covered rock. A personal space might be large enough to contain him, or it might be a small box just large enough to contain his valued possessions - a collection of shells or rocks, bubble gum wrappers, bottle caps, or whatever. This creation of some kind of a personal space is a common childhood experience. Because the child has defined it himself, it has special meaning for him.

The child's own experience of personal space is related to shared or special space in Encounter 2: Homes. While some homes provide more security and love than others, any home, defined simply as "the place you live", provides some measure of personal orientation and belonging. In the Japanese home the distinction between "sacred" and "profane" space is ritually defined; the threshold ceremony or removing the shoes upon entering the home marks the difference between space outside or inside the house. The sacred as well as the secular function of the traditional Japanese home is evident in the family shrine. It is enough for the child to recognize that, unlike the rest of the interior space, the shrine does not serve a function related to secular activities - it is not a place to eat, or to sleep, or to prepare food, but to worship. Though we have limited ourselves to the study of interior space in this encounter, the replication of a cosmos in the traditional Japanese garden would also lend itself well to the study of sacred space. This intermingling of the secular and the sacred in the Japanese home supports our intent at this level to provide experiences in which the child encounters the sacred as part of the profane/secular world. Not until the second level will the terms "secular" and "religious" be formally introduced.

In this Module a "house" is defined as an empty, unoccupied living space. It becomes a "home" when it is occupied and lived in by a family. The mere habitation of a house by a family then provides a minimal way of making meaning of the space within which the family resides. In Encounter 3 the Atoni of Indonesian Timor provide us with an example of a family whose house does not become a home until the moving in is sacralized with a special ceremony which we have named "the water jar ceremony." The Atoni home provides many definitions of sacred, or meaningful, space.

RE000032

The interior of the house is reserved for close family members; guests are received outside on the porch. Inside the house, the attic is reserved for the spirits and access to it is restricted to the parents. One of the four house posts is designated as a sacred post. The family altar is situated at the base of this post. A sound slide presentation based on a story about the water jar ceremony is followed by a manipulative cut-and-paste activity in which students are required to define space as they would if they were children in an Atoni home. Comparisons are then made between ways in which a traditional Japanese home and an Atoni home are personalized.

Encounter 4 examines the wide diversity of ways in which people in our society personalize their homes. A fold-open apartment building in the activity book and the read along book, About My Special Places, are used to provide stimulation for the child to draw about his own home and the way his own family lives inside of it. The teacher plays an important role in establishing attitudes of respect and acceptance of each child's home and family lifestyles.

The experience of moving to a new home is a common one in our mobile society. Eliade's concept of reconstructing sacred space appears to be universally applicable in providing children with the assurance they need that the meanings and associations which make a meaningless space "home" can be transferred from one place to another. In Encounter 5 children observe a little girl moving from one home to another. Each new living space becomes her real home as her family personalizes it with the meanings, associations, celebrations, and new events which are part of their ongoing family story. Sorting cards are used in activities for sequencing events and making simple associations.

LEARNING STRATEGIES

RESS materials for this module include: a slide-tape presentation (The Water Jar Story), student activity books (Special Places), and read-along books (About My Special Places).

As an extension of the concept of personal space, the teacher might wish to have each child keep his activity book in his "own special place" at school (his desk, box, or part of a shelf). These books provide the student with manipulative as well as with pencil and paper activities. The children are involved in cutting, pasting, folding, and sorting as they analyze information and make associations.

The activity book also provides information on the Japanese home to be derived from study drawings. Information on the Atoni home is presented in the tape-slide series, The Water Jar Story. Comparisons are then made between meaningful space in the Japanese and the Atoni homes. Diversity within our own society is explored by discussing a fold-out drawing of an apartment building in which people from a variety of traditions live. Finally, the children sort drawings to discover that sacred/meaningful space can be reconstructed.

The delightfully illustrated book, About My Special Places, is to be presented in two separate readings. The first part of the book, which relates to personal space, is to be read with the teacher in Encounter 1: Personal Space. The second part of the book, which deals with shared space (the home), is to be read during Encounter 4: Diversity of Homes. It is hoped that the children will have the opportunity to re-read the book several times during the module.

00033

2. A SAMPLE ENCOUNTER

The basic teaching strategy is an inquiry-reflective method applied to assist each student to achieve knowledge, sensitivities, and skill objectives. The primary level materials provide a broad background of experience for the development of basic concepts for learning about religion. At the intermediate levels these experiences and concepts form the basis for further explorations of the religious dimension in human societies.

Each encounter begins with an "opener" designed to relate the area of study to the child's own experience, or, when it seems likely that the area of study is entirely new to the child, to provide her with an initial personal experience. Many of these opening activities involve the senses of tasting, touching, and smelling, as well as hearing and seeing. The opener provides focus for the area of inquiry and a purpose for seeking further knowledge and understanding.

Active learning is initiated through a variety of media: slides, audio cassettes, study prints, sort cards, globes, maps, charts, and student booklets. At the early levels printed materials are read with the teacher rather than independently. Children derive information, form hypotheses, and later check them, organize and analyze information, make predictions, and develop generalizations. Learning activities provide opportunities for the child to affirm his own or his family's world view and lifestyle and to empathize with persons of differing world views and lifestyles. Activities are designed to help the child internalize the learning through a variety of creative activities, such as art, music, drama, role playing, poetry, story writing, and through real life experiences in the classroom.

The evaluative instruments for the encounters are most often individual activity sheets of individual creative projects. These individual evaluative instruments provide the teacher with a check on the progress of each child and do not penalize the less verbal student.

00034

MODULE ON SACRED SPACE

ENCOUNTER 5: MOVING

TEACHER'S GUIDE

KNOWLEDGE

CONCEPTS: space, homes, moving, remembering

ORGANIZING IDEA: Families can make a new home when they move.
A person can remember his old home.

SENSITIVITIES: feeling free to make appropriate references to and statements about his own world view, life-style, and religious and/or secular traditions

living openly by the commitments which his world view and life style entail

SKILLS: listed in the left margin on each page

BEHAVIORAL OBJECTIVE: Given pictures of objects relating to a fictional child, the child will be able to categorize them into two groups: things which the child could move to her new home and things which she could remember.

MATERIALS NEEDED: RESS activity books: Special Places, pages 12-15 [Found on pages 33-36 of this Kit]
scissors
stapler or tape

INTRODUCTION

relating knowledge or real experience to the learning situation

T: You drew a picture of your home.
Have you ever lived in a different home?
Think about the things you moved with you to your new home.
Did you have to leave anything behind?

DEVELOPMENT

acquiring information through interpreting graphic materials

Distribute, or have the children take out, their activity books, Special Places.
Direct attention to page 12. [page 33]
Have the children read the pictures in the left column, from top to bottom.

comparing and contrasting

T: How are the three pictures different?
How has the child changed?
Why are the houses different?
What story do the pictures tell?
(The child moved with her family as she grew up.)
Do you see anything the girl took with her to a new home?

Direct attention to the right column of pictures on page 12. [page 33]

00035

acquiring information through interpreting graphic materials

T: What is happening in each picture?
Who is in each picture?
These pictures tell a story.
How would you put the pictures in order?

Direct the children to number their pictures in the order to tell a story.

T: What story do the pictures tell?
(The child celebrated Easter each year as she grew

Look at the pictures of the houses and the pictures o the family.
Can you match the family with the houses?

analyzing information

Direct the children to draw a line from each family picture to the "matching" house picture (parallel pictures of child at same age).

T: The little girl in these pictures is named Bonnie.
Bonnie is your age. She goes to school just as you do
Bonnie likes to play with her friends and her dog.
Let's look at some things that tell about where Bonnie lives now.

Direct attention to page 13.
Read the pictures with the children. [page 34]

EVALUATION

T: Bonnie's family is going to move again.

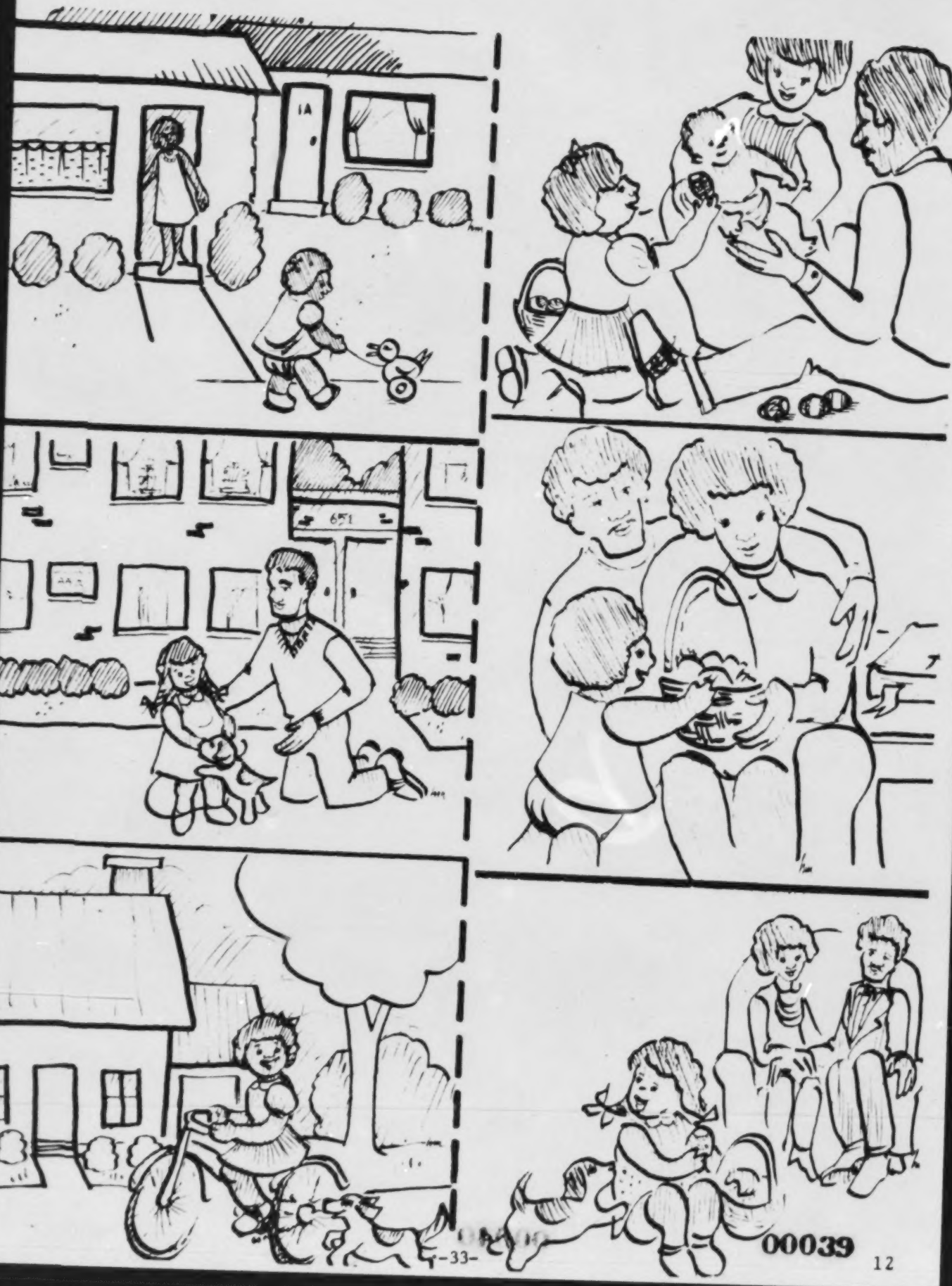
Direct attention to page 14. [page 35]

T: What is this?
Find the pictures of things that Bonnie's family will move them to their new home.
Do you see some pictures of things that Bonnie and her fami will not be able to take with them when they move?
Why can't they take those things with them?
Bonnie will remember the things she can't take with her.

analyzing information and drawing conclusions

Direct attention to page 15. [page 36]

000036



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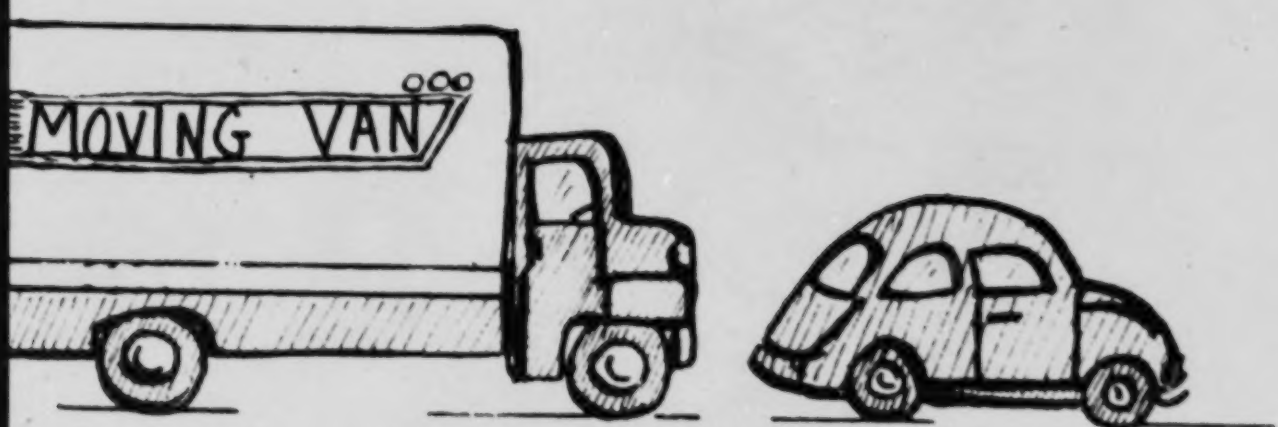
MY BOX



S&GO 00041

Bonnie remembers ——

IA(6)-36 00042

F. INSIGHTS FROM LEARNING THEORISTS

> The single most characteristic thing about human beings is that they learn. Learning is so deeply ingrained in man that it is almost involuntary, and thoughtful students of human behavior have even speculated that our specialization as a species is a specialization for learning....As William James put it decades ago, even our instinctive behavior occurs only once, thereafter being modified by experience.
>
> --Jerome S. Bruner, Toward A Theory of Instruction

Growing up involves the exploration of new realms of experience, the discovery of new powers, and a confrontation with new mysteries. Growing up means the development of new ways of thinking and dealing with the world. It demands new ways, interests, and insights for coping with life in a rapidly changing society--indeed, a world community. In all of this, the learner develops a concept of self, makes meaning of his life and experience, and develops value commitments which yield priorities for living that life.

If, as Bruner claims, learning is the most characteristic thing about human beings, then growing up is an expression of that characteristic. School curriculum should reflect what is vital to growing up and living in the contemporary world. All teaching-learning situations within that curriculum ought to be based upon the best knowledge and theories about how people learn and how they "grow up."

In this section we have pulled together the learning theories which curriculum developers for the RESS Project used to design instructional materials to meet the objectives in Section D of this KIT. As you read, think about these questions:

1. Reflect upon your own learning. What processes do you use to learn? What goes on between what you see (experience) and what goes on in your head?

2. Why do you learn what you do? What motivates you?

3. If you had to draw a diagram of "learning," what might it look like?

4. When you teach students something, what assumptions do you make about learning--how persons learn, why persons learn?

To supplement the reading in this section, turn to Cassette #2, Side B for a discussion of the Suchman model and the Borton model. Both of these models focus learning theory on teaching-learning situations and were the most useful models for RESS curriculum developers. We hope that you will find them useful too.

00043

1. TWO POINTS OF VIEW AS A DEPARTURE

In contemporary learning theory, one can discern at least two major competing points of view. The first is represented below by some of the writing of Jerome S. Bruner, famous for his research in cognitive development and for his pioneering work with MAN: A COURSE OF STUDY. The second is represented by some of the writings of Richard M. Jones. Read both passages and make your own comparisons.

a. Jerome S. Bruner*

*Reprinted from Jerome S. Bruner, The Process of Education (Cambridge: Harvard University Press, 1960), pp. 17-18, 31-32.

00044/45

b. Richard M. Jones*

*Reprinted from Richard M. Jones, Fantasy and Feeling in Education (New York: New York University Press, 1968), pp. 125, 174, 176-180.

**E.S.I. = Educational Services Incorporated, now The New England Educational Development Center.

00046

One can overdraw the comparison between Bruner and Jones, but there are very significant differences. Bruner is mainly concerned with the cognitive aspect of learning: attaining structured knowledge about the world which is useful in coping with experiences. He stresses "basic concepts and ideas" which are powerful in lending meaning to new experience and which are widely applicable. His "education" tends to be from the outside inward to the student.

Jones emphasizes the need to work with the preconscious processing of students--the feelings, fantasies, and concerns which they have, and then, work "outward" to the subject matter concerns of the curriculum. He wants students to reflect upon their own experiences, feelings, and fantasies, and to use that reflection to relate to the world "out there," to cope with human behavior and experience, to account for it, and to see how it relates to being human.

Both scholars would agree that the proof of learning is most often located in the questions students raise and the personal experiences they are willing to share than the "right answers" they offer to others' questions. But the two scholars would disagree on where to begin. Bruner would have us begin with the basic concepts and most powerful ideas of a discipline (or body of knowledge) while Jones would have us begin with student concerns. These concerns would include: IDENTITY (belongingness, self-image), RELATEDNESS (curiosity, meaning of events and of life), and POWER (mastery, competency, efficacy, self-adequacy, sense of control).*

2. A MODEL OF AN INSTRUCTIONAL ENCOUNTER*

When designing or when beginning an instructional encounter, it is useful for the teacher to reflect upon the nature of learning from the "inside." The following model, developed by J. Richard Suchman, permits the educator to describe not only observable student behavior, but also the thinking process through which the student goes. It is a model of "the functions inherent in the thinking-learning process," defining the functions and laying out their relationship.

*In discussing such concerns, Jones draws heavily upon Erik Erikson's life stages: Hope-trust, Will-autonomy, Purpose-goals, Skills-competency, Fidelity-identity.

**Abstracted from a series of articles by J. Richard Suchman in The Instructor August-September Issue, 1966, through June-July,1967 (Volume 76, Nos. 1-10).

00047

3. COGNITIVE DEVELOPMENT

One aspect of growing up involves the development of knowledge and styles of knowing. In recent years, educational research has focused upon stages of development and the learning preoccupation of learners at various stages of their development. Two similar statements of cognitive development have emerged and capsule summaries appear below.

a. Jean Piaget

Piaget's Learning Theory

Piaget's theory concerns cognitive development. Piaget regards intelligence as a specific instance of adaptive behavior, of coping with the environment and organizing thought and action. According to Piaget adaptation begins with the random, diffuse, mass reflexes of the infant and progresses by stages, to the formal, logical reasoning of the adult. The transitions from one stage to another are gradual and result from the continuous creative activity of the child and interaction between him and his environment.

The growth of intelligence or "adaptation" involves two processes: 1) Assimilation and 2) Accommodation.

ASSIMILATION: In the assimilation process the child incorporates and utilizes stimuli from the environment, interpreting new situations in terms of familiar ones, fitting the unfamiliar into his available "organization" and reacting as he has in past situations.

ACCOMMODATION: In the accommodation process the child finds that learned responses are no longer adequate and he must "accommodate" to the situation by changing his behavior.

According to Piaget's theory there are three major stages in cognitive development:

1. SENSORIMOTOR OPERATIONS STAGE: Subsumed under this major stage are many small stages but basically the period from birth to two years is described as being a time of learning coordination and practice between the senses and motor activity. Piaget feels that genuine intelligence emerges toward the end of this stage.

2. CONCRETE OPERATIONS STAGE: During this stage, which lasts from two to about 11 or 12 years of age, emerges real symbolic activity. Intuitive thought is said to occur during this time as well.

3. FORMAL OPERATIONS STAGE: During this stage beginning with adolescence, we find the child developing the intelligence characteristics indicative of adult thinking.

b. Jerome S. Bruner

Jerome Bruner's Learning Theory

Somewhat similar to Piaget's theory is Bruner's theory of intellectual development. Bruner describes the child's course of intellectual growth as passing through three stages: enactive, iconic, and verbal-symbolic.

The enactive stage is so named as the young child tends to define objects and events in terms of the actions he takes towards them. By the age of three or four mental processes are described as iconic. This kind of thinking is dependent upon visual or other sensory systems, with the child using highly concrete visual images as sources of memory. In the verbal-symbolic stage the child is able to develop images that have an independent status. The child is able to translate experience into language and in turn uses language as the instrument of thinking.

You will notice the similarity of Bruner and Piaget's models. Bruner, however, stresses the idea that intellectual development can proceed in spurts and that environmental conditions may either slow down or foster the process. Thus Bruner is an advocate of teaching for readiness and not just waiting for it to occur. Readiness can be nurtured through experiences and by developing mastery of simple skills that permit one to reach higher skills.

4. AN INSTRUCTIONAL MODEL

In the Project's objectives (Main Ideas and Main Concepts) we feel that we have identified the basic conceptual structure of religion study and of religion as a social phenomenon in all cultures. These concepts and main ideas with concepts drawn from other social studies disciplines help students cope in their confrontations with religious phenomena and with the expression of religion in their time and place. The concepts and main ideas are powerful in raising questions for inquiry and for leading to explanations of human behavior.

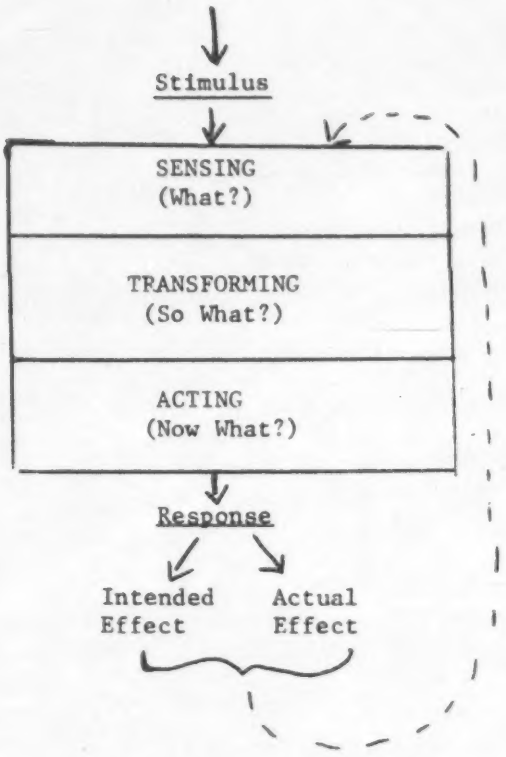
In the Project's objectives (Sensitivities and Skills) we think that we have identified goals that relate directly to student concerns and which draw upon the feelings and experiences of students as "advanced organizers." The sensitivities and skills permit intellectual and emotional growth as described by Bruner and by Jones.

In the Project's objectives (inquiry skills), we feel that we have identified the intellectual processes appropriate for reflective inquiry by elementary school students, promoting Piaget's assimilation and accommodation and Jones' relatedness and search for personal meaning.

The thrust of Bruner's work (concepts) and Jones' work (feelings) are not exclusive but in our view are complementary. Our objectives express this. But more important, to accomplish our objectives we have designed instructional encounters--materials and teaching strategies--in light of both Bruner's and Jones' concerns.

Keeping in mind Suchman's model of what goes on during a learning encounter, we have generally followed Terry Borton's model of an instructional encounter.* Borton is concerned with making students conscious of the ways they experience the world and how they respond to experiences. In a diagram, his process looks like this:

*Terry Borton, Reach, Touch, and Teach: Student Concerns and Process Education (New York: McGraw-Hill Book Company, 1970), pp. 76-90.



A stimulus is a potential new experience, a learning encounter.

Sensing involves asking what? What is this? What is going on? What's happening? It involves looking "out there" to discern, to perceive, but also it involves looking "in here" to become aware of one's feelings and the personal responses to "out there."

Transforming involves asking "So What?"--So what does what I see mean to me? What sense can I make of it? This is the meaning making process, in part that which Bruner called transfer of learning and coping, and that which Piaget called assimilation and accommodation. But it also involves meaning made through one's fantasies and feelings in the way Jones made sense of the Bushman's resp to the boy's urinine.

Acting involves doing something. Similar to Suchman's action, the inquirer may do something physical or he may try doing something internal--like thinking about what she sees in a new way.

Responses have both an intended (expected) effect and an actual effect. For example, if I throw the ball this way, it should go faster and curve to the right. However, when I threw it that way, it did go faster but curved left and broke the school window. This provides some real feedback, so I must once more reflect upon this experience so my actions will achieve the desired effect (curving to the right!).

The Encounters in the RESS curriculum materials present wide-ranging cross-cultural stimuli for students' inquiry and reflection. The lesson plans may focus upon concepts, reflective inquiry skill, sensitivities, etc., but the underlying thrust is always upon student concerns and the flow of Terry Borton's sequence of questions: What, So What, and Now What? In so doing, we think that we stress the nature of learning expressed in the writings of Bruner and Jones and that we enhance students' growth in learning as expressed in the model presented by Suchman.

Teacher Self-Evaluation

1. Jerome Bruner's concern for concepts and structure and Richard M. Jones' emphasis upon student concerns and feelings seem, at first, to make an interesting conflict. However, can a teacher employ both theorists' work in organizing learning situations? Are both important? Why? What might a combination look like in the classroom?

00050

2. Given Piaget's and Bruner's developmental theories, what are the classroom learning implications as a teacher sets forth to teach a lesson to third or sixth graders?

3. Given Suchman's model of learning encounters, what might go on in a fifth grader's head as she is presented with an encounter dealing with religious phenemena (i.e., a festival in New York, a set of symbols felt by the Hopi, a "story" told by St. Francis of Assisi)?

4. Given Borton's model of instruction, what sequence of questions might be used with a class studying the building of the cathedral at Chartres, the burial of a mother in New Guinea, or the celebration of Ramadan in Chicago?

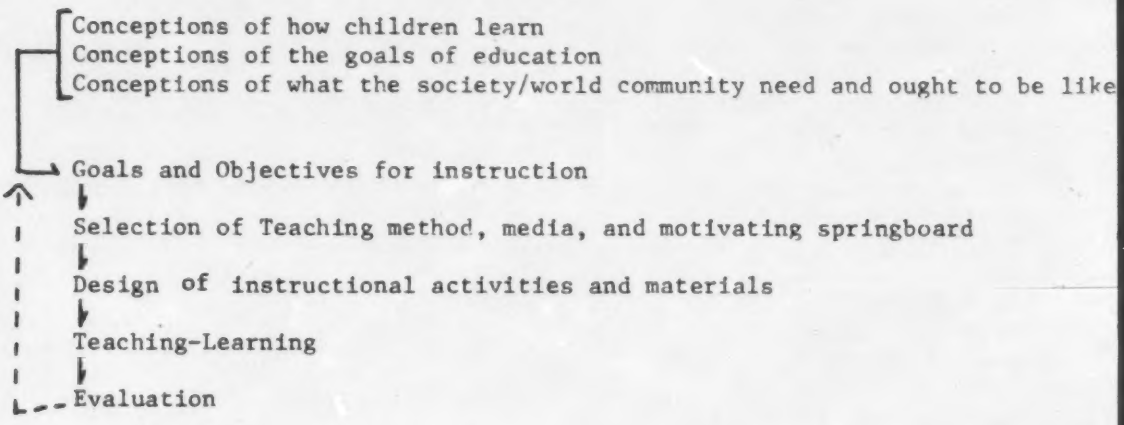
5. Think about a subject or a concept you have taught in the past. If you were to teach the subject or concept again, how might your knowledge of the Suchman and the Borton models influence what you do in the classroom?

6. With these insights from learning theorists in mind, re-read the sample encounter printed on page 29+. Can you explain why the materials are organized the way they are, using the learning theories described above?

00051

G. A SUMMARY FOR REFLECTION

On page 1 of this KIT we set forth six objectives. Now is the time to turn back to page 1 and re-read those objectives. Have you met the objectives? Do you see connections among learning theory, conceptions of what is important and how children learn, objectives, and the instructional materials? Do you see why the materials were structured the way they are?


Conceptions of how children learn
Conceptions of the goals of education
Conceptions of what the society/world community need and ought to be like
Goals and Objectives for instruction
Selection of Teaching method, media, and motivating springboard
Design of instructional activities and materials
Teaching-Learning
Evaluation

In RESS TEACHER SELF-INSTRUCTIONAL KIT III you have the opportunity to examine the procedures and sample materials for LEVELS I, II, AND III in greater depth--or you may elect to go on to RESS TEACHER SELF-INSTRUCTIONAL KIT IV which presents sample materials and procedures for LEVELS IV, V, AND VI.

P.000 00052

APPENDICES:

A. Learning Theory Bibliography

B. Addresses of Organizations Interested in Teaching About Religion

A. Learning Theory Bibliography

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B. Addresses of Organizations Interested in Teaching About Religion

American Academy of Religion, The Florida State University, Tallahassee, Florida 32306. Association of professional teachers of religion, which conducts conferences, special projects, and a placement service. Quarterly journal: Journal of the American Academy of Religion.

American Bible Society, 1865 Broadway, New York 10023. Library of Bibles, films and filmstrips, leaflets, charts, maps, records.

American Civil Liberties Union, 156 Fifth Avenue, New York 10010.

American Jewish Congress, 15 East 84th Street, New York 10028.

B'nai Brith, 1640 Rhode Island Avenue, N.W., Washington, D.C. 20036.

Catholic Biblical Association, Catholic University, Washington, D.C. 20017.

Confraternity of Christian Doctrine, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005.

Council for Religion in Independent Schools, 475 Riverside Drive, New York 10027. Distributes materials designed to foster greater appreciation of religion through education.

Council on the Study of Religion, Wilfrid Laurier University, Waterloo, Ontario, Canada N2L 3C5.

Educational Research Council of America, Rockefeller Building, Cleveland, Ohio 441

Journal of Church and State, Box 258, Baylor University, Waco, Texas 76703.

National Association for Humanities Education, Box 19, Rock City Falls, New York 12863. Publishes Humanities Journal.

National Council of Churches - Department of Educational Development: Office on Public Education (Room 712) 475, Riverside Drive, New York 10027.

National Council for the Social Studies, 1201 Sixteenth St., N.W., Washington, D.C. 20036. Sponsors National Conferences - Concerned with religion in the Social Studies curriculum, November 69.

National Council on Religion and Public Education, 43 West 57th St., New York 1001 Provides means for cooperative action among organizations concerned with religion as a Constitutionally acceptable and educationally appropriate part of a secular program of public education.

Public Education Religion Studies Center, Wright State University, Dayton, Ohio 45431. To encourage and facilitate increased and improved teaching about religion in elementary and secondary schools and higher education within the limits established by the courts in order to help schools present a fuller and more accurate understanding of the place of religion in the history and development of man.

Religion in American Life, 184 Fifth Avenue, New York, N.Y. 10010. Prepares and distributes materials emphasizing religion.

Religious Education Association, 409 Prospect Street, New Haven, Connecticut 06510. Provides platform for the free discussion of issues in the field of religion and their bearing on education.

Religious Heritage of America, Box 3424, St. Louis, Missouri 63145. Promotes awareness of the religious roots of America.

Service Center for Teachers of History, 400 A. Street, S.E., Washington, D.C. 20003. Produces booklets, including American Religious History (65).

Society for Religion in Higher Education, 400 Prospect Street, New Haven, Connecticut 06511.

Union of American Hebrew Congregations (UAHC) Department of Teacher Education, 838 Fifth Avenue, New York 10021.

World Jewish Bible Society Foundation, 69 W. Washington Street, Chicago, Illinois 60602.

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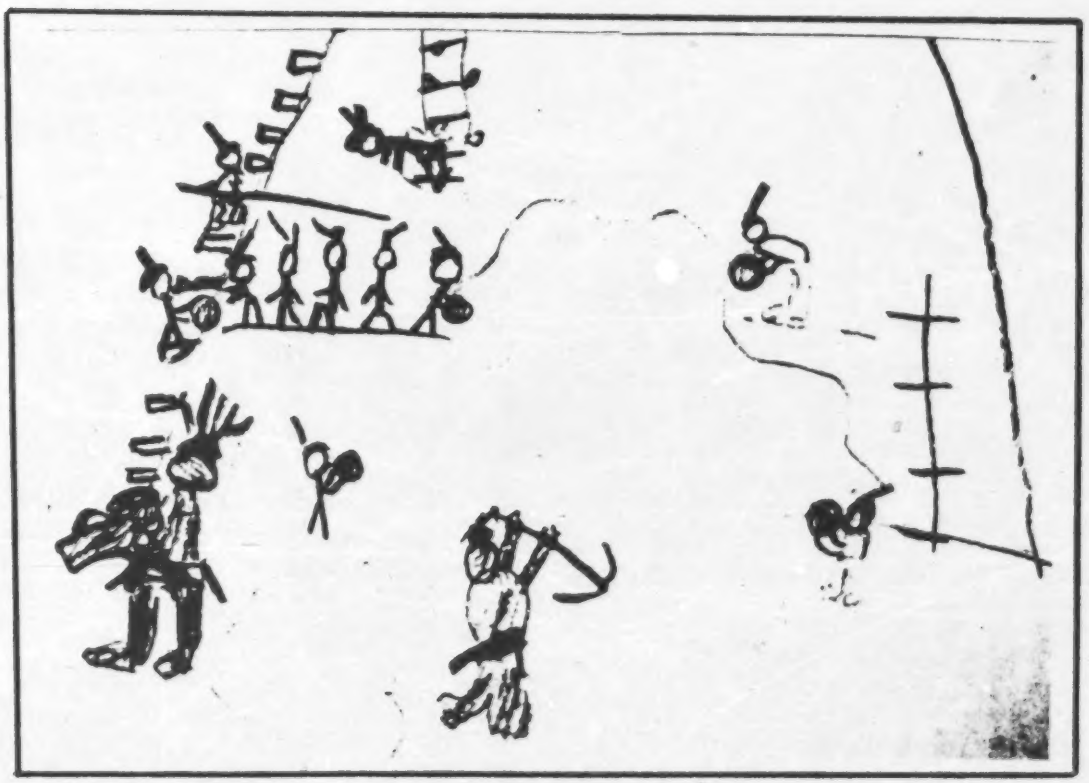
EVALUATION REPORT

RESS TEACHER SELF-INSTRUCTIONAL KIT II: TEACHING ABOUT RELIGION:
STRUCTURING THE EDUCATIONAL ENCOUNTER

Compiled By

J. Susan Austin
Rodney F. Allen



RELIGION IN ELEMENTARY SOCIAL STUDIES PROJECT
FLORIDA STATE UNIVERSITY
426 HULL DRIVE
TALLAHASSEE, FLORIDA
32306

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"One's education is not complete without a study of comparative religion and its relationship to the advancement of civilization . . . . Nothing we have said here indicates that such study . . . , when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment."

from the majority opinion of the United States Supreme Court, 1963, Schempp Case

The religious dimension, or religion in its varied secular and non-secular manifestations, has to do with world view, a sense of reality from which a person and/or a community makes sense of life. This perspective is reflected in life style, the way in which a person or a community moves, acts, and lives. Religious experience is a significant dimension of life in all human societies.

The undeniable educational necessity for study about religion in public education is recognized at the level of higher education. Moreover, a number of efforts have been made at the secondary level. What is often overlooked, however, is the impoverishment of elementary level education which ignores the study of religion. This omission was recognized in a 1972 report on the treatment of minorities in elementary social studies textbooks. Among the criteria used by the committee of seven educators were the following:

"Is the role of a variety of religious groups in our society, both past and present, included?"

"Is the legitimacy of a variety of life styles acknowledged?"

"In dealing with various matters, do the authors commit 'sins of omission'?"

"Would the book tend to encourage a positive self-image?"*

The rationale for the Religion in Elementary Social Studies Project affirms that the study of religion is the proper and necessary responsibility of the schools, even at the early elementary level, and that its incorporation into the elementary program provides a more holistic approach to social studies education.

The child should receive a "complete" education from his earliest entry into school. Learning about significant areas of our society cannot be magically suspended until higher grade levels. The failure to provide

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*Early Elementary Social Studies: A Report in Regards to Their Treatment of Minorities (Lansing, Michigan: Michigan Department of Education, 1972).

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correct information and guided sensitizing experiences in the area of religion may result in the early formation of stereotypes, misconceptions, distrust, and prejudice. The RESS program in learning about religion is non-denominational, non-proselytizing, and academically responsible. The program develops a broad conceptual framework, empathetic attitudes, and analytic skills at each child's level of development for investigating varied world views, life styles, and traditions.

The RESS program draws upon established research in determining content and methodology appropriate to the child's level of cognitive and moral development. At the elementary level, study about religion contributes to the development of self-concept as the child affirms his own or his family's world view and life style, whether it is secular or non-secular. At the same time, learning about religion in the elementary school fosters attitudes of empathy and appreciation that are vital to the working out of equitable mutual accommodations in our multi-religious society.

In this way religion in public education supports a primary goal of elementary social studies -- educating children to become thinking-feeling citizens whose judgments will be based on factual analysis and sound reasoning, tempered with empathy and compassion.

GENERAL OBJECTIVES FOR STUDENT MATERIALS

The purpose of the RESS Project's student materials in its six levels is to develop the following main ideas, main concepts, sensitivities, and reflective inquiry skills:

A. Main Ideas

1. The religious dimension has to do with worldview and lifestyle.

2. Worldview is a sense of reality from which a person and/or a community makes sense of life; this sense of reality is a belief about what is, and a commitment as to what ought to be.

3. Lifestyle is the way in which a person or a community moves, acts, and lives; lifestyle reflects worldview.

4. The religious dimension is manifested in both religious and nonreligious traditions.

5. Religious traditions develop out of the interaction of the adherents with the sacred in time and space.

6. A religious tradition is a pattern of thinking, feeling, valuing, and acting preserved by a community and manifested in symbols, events, persons, documents, artifacts, rites, customs, beliefs, and ideas.

7. Religious communication is symbolic; it points beyond itself.

8. The religious dimension is universally manifest in human societies.

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9. The religious dimension is both a personal and a community experience.

10. The religious dimension and culture are mutually interdependent.

11. Religious experiences and expressions change over time.

12. The study of the religious dimension and of religious traditions is an integral part of the study of humankind.

B. Main Concepts

STORY [worldview, commitment] WAY [lifestyle]

Religious Concepts

Sacred Time	Myth	Religious Traditions
Sacred Space	Ritual	Religious Community
Sacred Literature	Ceremony	Religious Institutions
Sacred Objects	Celebration	Religious Adherents
Sacred Symbols	Religious Leaders	

Social Process Concepts

Diversity
Interaction
Change
Acculturation

C. Sensitivities

Developing self-concept

1. feeling free to make appropriate references to and statements about her own feelings, values, worldview, lifestyle, and religious and/or secular traditions

2. living openly by the commitments which his worldview and lifestyle entail

Developing empathy for others

3. appreciating the diversity of worldviews and lifestyles in human societies

4. supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

5. considering the values of particular traditions which are involved in decisions people make

D. Skills

1. relating one's knowledge and personal experience to the learning situation

2. participating in a real experience through
   - sense experience
   - simulation
   - field trips

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4. developing and testing concepts, generalizations, and interpretations by
   - stating and checking hypotheses
   - acquiring information through
     - listening
     - viewing
     - interpreting graphic materials
     - reading
   - locating information
   - organizing information
   - comparing and contrasting
   - analyzing information
   - making associations

5. attaining concepts

6. attaining personal meaning of events and behaviors

7. applying generalizations and interpretations to make judgments

8. becoming sensitized through
   - exploring feelings and values
   - expressing feelings and values
   - empathizing
   - exploring implications and consequences

9. working with others effectively
   - social participation skills
   - creativity and expressive communications skills

TEACHER SELF-INSTRUCTIONAL KITS

In part because of the controversial nature of learning about religion in public schools, and in part because of confused images of what teaching about religion in elementary schools looks like in practice, the staff of the Religion in Elementary School Social Studies Project produced several kinds of media for teachers and interested community leaders. First, four self-instructional kits with a booklet of verbal material accompanied by audio-cassette tapes and video-tapes are available. Second, a video-tape for each grade level (one through six) describes the objectives, materials, and approaches used along with scenes of classroom interaction.*

The grade level video-tapes are designed for informational purposes. By watching these tapes, teachers, administrators, and community groups get an overview of the content, methods, and procedures employed in the student materials. The Teacher Self-Instructional Kits, however, are designed primarily for educational purposes:

*These audio and video-tapes will be available from the Division of Instructional Research and Service (DIRS), Florida State University, Tallahassee 32306, after December 31, 1975.

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KIT I: Consisting of a booklet and one audio-cassette, this Kit presents the Supreme Court's 1963 majority opinion on the Abingdon-Murray cases for analysis; offers diverse definitions of "religion" so that participants may refine their own definition; discusses several views of "objectivity" in light of the Court's usage and in the context of religion study; and urges participants to develop and warrant their views on religion study in elementary school social studies.

KIT II: Consisting of a booklet and an audio-cassette, this Kit confronts participants with their own conceptions of appropriate teacher competencies and characteristics, relating them to the demands of teaching about religion; asks participants to review the RESS rationale and objectives; and allows an opportunity to assess the internal consistency of Project approaches to learning about religion.

KIT III: Consisting of a booklet and a series of brief video-tapes showing classroom interaction, this Kit offers a variety of classroom lessons from Levels One, Two, and Three. The classroom lessons are categorized by the types of instructional objectives sought. Participants are asked to assess the lessons and their classroom use against 1) their conception of "religion" study and 2) their conception of effective elementary school teaching and learning.

KIT IV: Consisting of a booklet and a series of brief video-tapes showing classroom interaction, this Kit is similar to KIT III except that it is intended for fourth, fifth, and sixth grade teachers and uses lessons and classroom scenes from those levels.

Normally, teachers would use KITS I, II, AND III if they are in-service or pre-service primary level instructors, or KITS IV, V, AND VI if they are in-service or pre-service teachers at the fourth, fifth, or sixth grade level.

TEACHING SELF-INSTRUCTIONAL KIT II: TEACHING ABOUT RELIGION -- STRUCTURING THE EDUCATIONAL ENCOUNTER

RESS Teacher Self-Instructional KIT I involved a careful consideration of 1) Supreme Court decisions and the legal limitations upon religion in public education, 2) definitions of "religion" and "objectivity" in relation to teaching about religion, and 3) the reasons for teaching about religion in elementary school social studies programs. KIT II assumes that 1) readers have studied KIT I and that we have reached some agreement on what religion is and 2) on what might be studied by students in elementary schools, and 3) why religion ought to be studied.

KIT II is a how book. It is concerned with the organization of instruction concerning religion and teacher performance. Insights are offered from learning theorists which helped to guide the design of the RESS materials and which should contribute to effective instruction using those materials. The KIT includes the general objectives of the RESS materials, the scope and sequence of content, a sample organization of a complete unit, and a sample lesson showing what religion "looks like" for classrooms with young students. Each portion of the KIT contains sets of questions for teachers' self-evaluation.

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GENERAL OBJECTIVES FOR KIT II

After studying this KIT, each participant will be able to

1. Identify personal conceptions of effective and ineffective teacher behavior and to relate those conceptions to teaching about religion in social studies classrooms.

2. Identify varieties of teaching methods and media available for teaching about religion in social studies, and to state how the selection of methods and of media is governed by the objectives for a lesson.

3. State several factors in recent learning theories which give direct insight into how instruction should be structured to facilitate classroom learning, and to see the consistency between these insights and the organization of instructional encounters in the RESS materials.

4. Describe how the structure and content of the RESS materials provided not only conform to Supreme Court decisions, but also conform to some recent developments in learning theory.

5. Explain why any instructional decision reflects assumptions (implicitly or explicitly) which the teacher holds about a) the way children learn; b) what knowledge is worth knowing; c) the inquiry skills most necessary; d) the way society is, will be, and ought to be.

6. Reflect upon the assumptions made in the participant's own instructional decisions, including the decision to use (or not to use) the RESS materials, and including decisions about how those materials are used with children.

TWO EVALUATION TECHNIQUES

The experimental version of Teacher Self-Instructional Kit II was submitted to two types of evaluation. First, religion scholars and educators were invited to review the KIT and provide written comments and suggestions for revision. Second, the KIT was used with approximately one hundred pre-service teachers in university classes, in order to determine strengths and weaknesses for future revisions. The following sections present the major conclusions of these evaluations for revising KIT II.

I REVIEWS BY RELIGION SCHOLARS AND EDUCATORS

While KIT II was being tested in a teacher-training setting, the RESS staff sought reactions to and evaluations of the KIT from a number of scholars involved in the issue of religion in public education. Constructive comments and criticism were received from:

Dr. Francis J. Buckley, S.J.
(Department of Theology - University of San Francisco

Dr. Charles H. Reynolds
(Department of Religious Studies - University of Tennessee)

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Dr. Rollin S. Armour
(Head of Department of Religion - Auburn University)

Dr. James S. Ackerman
(Institute on Teaching the Bible in Secondary English - Indiana University)

Dr. Nicholas Piediscalzi
(Public Education Religion Studies Center - Wright State University)

Dr. Thomas Kraabel
(Chairman of Religious Studies - University of Minnesota)

Dr. Edwin Gaustad
(Department of History - University of California, Riverside)

There was a general consensus among these scholars that the KIT was informative, well organized, and well written. They found KIT II to be "straightforward and easy to follow," so structured that a teacher new to the problems could easily approach and deal with them.

KIT II was viewed as containing clear and functional objectives, excellent format, and generally very good content. There was concern about the nature of the audience; was KIT II intended for social studies teachers already in the field, or social studies education majors doing practice teaching in the schools? Or is there no difference? KIT II could serve as a refresher for teachers in the field, but it assumes a great deal of knowledge in learning theory for a student teacher.

Criticism was addressed to the gap between the subject "religion" and the "education" elements in KIT II. It was suggested that the subject "religion" could be used more frequently to illustrate the learning theory being discussed and would thus serve to further clarify both concepts.

A. Teacher Characteristics For Social Education

Most of the religion scholars found the section dealing with characteristics of an effective and ineffective teacher very interesting, but there was some question as to the reaction of an experienced teacher to this exercise. "Under the guise of introducing religion are you telling her/him how to be a good teacher?" Would this not strain the rapport between the teachers and curriculum designer? Or are these characteristics central to effective teaching about religion? Piloting of the materials was with student-teachers so the issue has not yet been faced.

The self-evaluation exercise on page 7 could use a question concerning the teacher's self-concept, proposed one scholar. He suggested a question that asked; "Must I always provide answers and information to feel comfortable, or am I at home emotionally serving as an inquiry-oriented teacher?"

B. Teaching Methods Continuum

The continuum of teaching methods on page 9 could be visually more effective. The point was also raised that most teachers, parents, and clergy expect "religion" to be taught in the ways found on the extreme left end of the

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RESS has moved quite a distance to the other end of the continuum, and this fact needs to be further illustrated and emphasized.

C. Media Selection

Little attention was given to this particular section with the exception of one scholar who found the chart (page 12) to be "cryptic and obscure." The pre-service teachers did have some difficulty translating this section meaningfully to a religion curriculum, without illustrations presented in the text.

D. Where We're Going: Some Major Objectives for Religion Study

This section (and section "E") is really the heart of KIT II, and should perhaps be featured as such. Novak's statement on religion studies was described by one scholar as not being that helpful since the concepts are not used in the rest of the KIT. And it was suggested that his use of "story" is merely jargon. However, the use of "story" is a central concept in the sample encounter on pages 20-37 and perhaps this needs to be better illustrated.

The main ideas and religious concepts that RESS features (pages 16 and 17) have raised some interesting questions. Dr. Kraabel suggests that these are "huge" ideas and foreign to most new teachers. He wonders if there is a way to ease into them?

Main idea #4 (The religious dimension is manifested in both religious and non-religious traditions) could be reworded to reduce confusion (i.e., The religious dimension is manifested in both institutionalized religions and "secular" traditions). Main ideas #5 and #7 appeared to one scholar to be value judgments to the "non-believer" and judged by him/her to be inappropriate for public school study. ("Religious traditions develop out of the interaction of the adherents with the sacred in time and space." "Religious communication is symbolic: it points beyond itself.") It is interesting that these two main ideas were difficult for pre-service teachers to understand. Perhaps the twelve main ideas proposed by RESS are better accompanied by a text - a paragraph which elaborates and gives examples for each.

The religious concepts may be another source of confusion for educators. The students had difficulty with "sacred time" and "sacred space" and in differentiating "ritual," "ceremony," and "celebration." If these are "self-instructional" Kits, then perhaps there should be more discussion illustrating these concepts and ideas. Perhaps the "scissors" diagram (page 19) should be emphasized and placed more strategically.

E. Putting It All Together In RESS: A Sample Encounter

Most of the scholars were impressed with the sample encounter but there was the suggestion that an encounter which dealt more explicitly with religious elements would be more enlightening to the educators. As Professor Buckley observed:

> *There is much excellent educational material here, but they do not seem to lead to a concept of sacred space. This does not seem to be an apt illustration for a kit on religious education. [sic]. It may be functional in the over-all program for the children, but a lesson which has some religious elements should be used in the kit.*

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In addition, the encounter should represent RESS finest efforts, "*lest one sew the seeds of subconscious contempt for religious studies.*"

F. Insights From Learning Theorists

The learning theory section is the prime area where "religion" examples and "education" examples need to be joined together.

Professor Buckley notes that this section appears to set up a false opposition between the theories of Bruner and Jones. As Professor Buckley observed:

> *Page 42, paragraphs 2-4 are misleading. Bruner is not so much interested in the starting point as in organization and assimilation of knowledge; Jones is more concerned with arousing initial interest and reinforcing concepts with emotion. Both approaches are compatible (as remarked on page 47)--the end of the quote from Jones shows that he also is interested in assimilation through organization.*

The Suchman model was thought to be too theoretical for the KIT's audience. There was equal questioning of the presence of the Borton model. It was suggested that the Borton categories were poorly named and contained too many disparate elements to be useful. Perhaps his questions (What? So What? and Now What?) could be used without the use of the categories.

Professor Ackerman's comments are insightful and typical of the responses we received from scholars in religion:

> *I found Kit II quite a bit more difficult to move through, and it was hard for me to imagine how teachers would respond to it. By now, of course, you will have a year of field testing under your belts and will know much better than I which parts went over and which parts will need revising. My biggest problem in evaluating the material is that I was not sure who the students were: social studies teachers already in the field, or social studies education majors doing practice teaching in the schools. I am assuming it was the former. Some more specific comments on Kit II:*
>
> *A. Teacher characteristics. I found this section quite interesting and helpful as a review to all my sins of omission and commission, but how would an experienced teacher react to this? Under the guise of introducing religion you are telling her first how to be a good teacher. I am assuming that Kit 1 would already establish a good rapport between the teacher and the team of instructors, but even then I would imagine that the instructor would need a great deal of sensitivity in dealing with this area.*
>
> *The same would apply to part B. Don't teachers already know this? Won't they find it a bit condescending for the expert in religion to come in and tell them the difference between recitation and role-playing?*
>
> *I found part C, probably because I still have very little background in media, to be rather cryptic and obscure.*

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Parts D and E are the heart of the kit, and they are excellent--especially part D. The statement summarizing general objectives on pages 16-18 is superb. You will know better than I how Part E went over. At first I was a little set back by the content organization and sample modules--is this really what Novak and Eliade are getting at? How will elementary school students respond to this? But, after a 24 hour mulling process, I'm more open to what you have laid out and would be very interested in hearing the response. We've had four elementary age children in our family, and I should know, but I'm just not sure how they would respond.

Again, in Part F, I found the Jones-Bruner-Piaget theories most interesting, and perhaps teachers who've been away from school would be interested in their theories and applying them to what they have been doing in the classroom; but might they not find this a bit condescending? I'm not sure. I found the model by Suchman on pages 42-44 a little too much typical. School of Education theoretics, but all the rest is clearly stated and interesting. Shouldn't it be concluded with more direct tie-ins to the teaching of religion?

I find what you are doing very exciting, and I just wish I could work with you all in the course of your experimental field testing. I'm sure I would learn a lot that would help our institute program.

II TRIAL USE OF THE KIT WITH PRE-SERVICE TEACHERS

Two sections of a four week mini-course on Religion in Public Education were offered to students as part of a Social Foundations of Education course in the College of Education. KITs I and II served as the text for the course. The students came from a wide variety of majors (i.e., speech pathology, social welfare, music therapy, elementary education) but were all seeking a teaching certificate upon graduation. They could choose from a number of mini-courses, and would have two such experiences in the course of the academic quarter.

Some students selected this particular mini-course because the texts were provided by the instructor. Others noted that discussion was emphasized in the description of the course, and would therefore provide a novel experience to their undergraduate program. (Approximately half the students had no previous experience with a discussion-oriented setting, high school included.) Other students felt this course would teach them how to successfully indoctrinate children into their own religious ideology. There were also some students who were curious to know what role religion could play in public education. Their presence in the course did not necessarily represent their first choice for a mini-course, but perhaps a second or even third choice.

KIT II, which deals with the nature and structure of the educational encounter, offered these students a realistic view of what a religion curriculum actually looks like, as well as a good deal of learning theory. A pre and post test which focused on acquisition of knowledge demonstrated that they were able to deal successfully with the content of the KIT. For an experienced and informed teacher some of the KIT would be more of a refresher. But for these students, the learning theory section was somewhat overwhelming and removed from their own educational experiences to date. However, they all were intrigued with the sample encounter from the first level of RESS because for the first time they

could see a practical application of the ideas with which they had been wrestling.

Student Evaluation

Students were asked to evaluate the mini-course (using Kits I and II) at its conclusion. The majority of them felt the organization and content of the mini-course was very good, and that the course was extremely relevant to issues in American public education. They felt it gave them a better understanding of issues in modern American education, but even more significantly, the majority of students felt the course encouraged them to think critically about their own attitudes, beliefs, and values as they relate to teaching and to students in public institutions.

At the conclusion of class, it was not uncommon to have a few students remain late and comment to the instructor how the course forced them to focus in on an issue they had never even thought about before. They told of how they would share their "new ideas" with student-teachers not in the course, and how they felt confident enough to support their positions in the face of opposition.

The college students in pre-service education programs who took the mini-course, plus students who took the course the previous year and those who used the self-instructional KIT in their elementary school methods class, were positive in their evaluation of the experience and the KIT. This was revealed by student performance, unsolicited comments, and post-instructional anonymous questionnaires. The following conclusions hold not only for those students who used the self-instructional KITs in concert with the twelve-hour classroom discussion time in the two mini-course sections, but with students who used the KITs in a six-hour mini-course, and with students who used the self-instructional KITs, independent of classroom discussions.

1. KIT II simply tries to do too much. It contains a little bit on a lot of ideas with the result that all suffer. In addition, in its current type-script form, the format is confusing. It is difficult to distinguish between text and quotations, and among RESS staff commentary in headnotes, teacher's guide material, and student material. As a result, KIT II does not offer pre-service and in-service teachers the powerful experience which KIT I did.

2. There needs to be more "religion" in KIT II, both in its content and in the examples used to illustrate points in learning theory and in organizing educational experiences. For example, instead of presenting one sample module on sacred space from the Level I material, the KIT should contain several sample lessons dealing with the same concept at various Levels. Again, the teaching methods continuum needs examples cast in terms of concrete instances of teaching about religion.* The media selection model would be much more meaningful in later KITs as a summary or synthesizing device for the diverse media and methods which are presented to teachers.

*This was a central accomplishment in our secondary school film series and study-packets for teachers on teaching about religion in social studies.

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3. In the same vein, the statement of "main ideas" in the RESS objectives needs some text to flesh out the rather cryptic statements and to provide illustrations. The "objectives" are not self-instructional --and student queries demonstrated this. Future revisions need to include a paragraph with each objective. Of course, the Teacher's Guide to each Level of the RESS material contains quotations from scholars and commentaries for teachers as they begin to use an Encounter in the classroom --but this does not help when those objectives are condensed in a self-instructional packet and the Teacher's Guides are not available or cited.

   The concepts in those "objectives" may need elaboration, but there was much less confusion on this point than on the "main ideas." Certainly the concepts are adequately illustrated in KITs III and IV, but that may be little consolation to teachers laboring on KIT II!

4. The teacher characteristics section, while questioned by several religion scholars, proved to be very valuable to pre-service teachers. It aided personal reflection and self-revelation on their own instructional style --and those which they had encountered as students. In the judgment of the RESS staff, there are appropriate and inappropriate teacher behaviors when dealing with religion. There are constructive, affirming behaviors and very destructive behaviors when dealing with children in any subject area, and as teachers we need many opportunities to assess our own performance and dispositions.

5. The KIT needs less cryptic presentations of theory. If instructional theory is retained, more direct linkage to teaching about religion should be included. The Bruner-Piaget-Jones material did not function in very powerful ways and the Suchman model was dysfunctional as offered to readers. The authors need to rethink this section and mold a presentation similar to the style used by the Childhood Education Association International in its publications. This would involve few diagrams (models) and a more empathetic, well-illustrated narrative. It would involve less concentration upon the theories of the "Great Masters" and more emphasis upon surveys of useful research findings in the areas of empathy (Robert Selman's research), group growth (J.R. Gibb), conceptual systems (Kelly, Rokeach, and Harvey, Hunt, and Schroder), personality (Maslow, Coles, Erikson), etc. as these research findings help to discern educational routes to the attainment of the stated objectives.

While the pre-service teachers did achieve the stated objectives for KIT II (although those objectives were not as concise as in KIT I) and while the teachers did find the KIT a useful experience, the RESS staff feels that it needs more work. The comments listed above outline the major tasks of that work!

ADDENDUM:

1. p. 3 - give some indication that the list of effective and ineffective behaviors continues on next page

2. p. 14 - 2nd paragraph (#1) - since this is the first reference to Religion in Elementary Social Studies it is an appropriate place to put RESS in parentheses. [i.e. - (RESS)]

3. Remove hyphen from footnote - The Public Education Religion Studies Center

4. p. 19 - REALIA (what does that mean?)

5. p. 52 - underline Journal of Church & State

6. p. 52 - Service Center for Teachers of History now defunct

7. p. 52 - address of Religious Heritage of America wrong - correct one:

   1000 Connecticut Avenue, N.W.
   Suite 1100
   Washington, D.C. 20036

8. p. 52 - under Public Education Religion Studies Center -
   strike "Higher Education" and insert "where applicable post-secondary education"

9. p. 48 - paragraph 4 - shifting gender

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